CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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On the use and meaning of the phrase "Holy Spirit."

Continued from page 73.

4. Another use of *spirit* and *holy spirit*, too important and of too frequent occurrence to be omitted, is that by which they express the moral influence employed by God, *in any way*, for the purpose of producing in men holiness and virtue; or any of the effects of that influence, *i. e.* the disposition, temper, and habits thus produced.—Thus, when Stephen says to the Jews, (Acts vii. 51.) "Ye do always resist the *holy ghost*, as your fathers did, so do ye"—he must mean, by the *holy ghost*, all those means which God employed in present and preceding dispensations to effect the great ends of his moral government. All these they had resisted, and found means to prevent their effects and defeat their design.

In the next preceding chapter, also, (Acts vi. 3, 5.) when the qualifications for the office of deacons are mentioned, viz.: "that they be full of the holy ghost and wisdom;" or, as it is without the article, "a holy spirit and wisdom," there seems good reason for supposing, when we consider the design of the office, that a moral quality, *holiness*, was meant, and not a spiritual gift: As also, when it is said of Stephen, after his election to the office, that he was "full of faith, and a holy spirit;" and when, on another occasion, the same language was applied to Barnabas, (Acts xi. 24.) "He was a good man, full of the holy spirit and of faith." This interpretation, however, as to the last cases, is not to be urged with entire confidence, since, with respect to these persons, appointed to the office of deacon, one of them, we are afterwards expressly told, and another of them, we have reason from the circumstances of the history to believe, were endowed with miraculous powers. The words *may*, therefore, here, as in other cases, have been used to express spiritual gifts. and not a moral quality.

Several other uses of the words *spirit*, *spirit of God*, *holy spirit*, &c. having no connexion with the design of this essay, may be passed without notice.

One other use of them, however, by christians in general, probably believed to be their most common use, requires to be distinctly considered.

For, although some one of the meanings already mentioned will furnish, as all must admit, a satisfactory explanation of most of the texts in which either of the terms in question occur; there are some to which, in the minds of many, neither of them is applicable. Personal characteristics, it is thought, are employed by the sacred writers in such a manner as is consistent only with the notion of a distinct Agent or Being, of an exalted character, to which they belong, and that the several terms we are considering are used as the names of that Agent.

The *spirit*, or *holy spirit*, it is alleged, is described as possessing the attributes, and performing the functions of a person. It is described as understanding, willing and acting. (1 Cor. xi. 11. &c.) "It knoweth all things, searcheth even the deep things of God, and revealeth them to men." It is represented as "speaking to men," pleading with them, and interceding for them; as bearing testimony to the Saviour, reproving, teaching, bringing to remembrance, and being grieved with men for their perverseness, in neglecting its aids and rejecting its guidance. (Acts xxviii. 25. Rom. viii. 26. John xiv. xv. xvi. Eph. iv. 30.)

Now, in order to satisfy ourselves whether real personality be necessarily implied, in the use of such language, or not, it is to our purpose to examine other instances of the application of personal attributes by the sacred writers, where there can be no pretence that a distinct person is intended. Both the Old and New Testament abound in example of bold personification. Let us examine a few of them, in order to ascertain how near a resemblance they bear to the one in question.

"This stone," said Joshua to the Israelites, when he had confirmed the covenant with them, in the land of Canaan, (Josh. xxiv. 26, 27.) "this stone shall be a witness unto us, for *it hath heard* all the words of the Lord, which he spake to us." In this instance, though a personal character could hardly have been more clearly expressed, no mistake is ever made as to the meaning of the passage. No reader ever imagines that *stone* to have been an intelligent agent, as the words so clearly imply, literally, listening to the ratification of the covenant, for the purpose of attesting the fact to future ages.

In some of the first chapters of Proverbs, (Ch. i. ii. iii. iv. viii. ix.) we have a remarkable instance of the personification of wisdom. Yet, though all the attributes of person seem to be applied not in single epithets only, but in continued discourse, in lively description, in variety of action, we can have no doubt that a figurative. and not a real person, is intended. We are perfectly satisfied that a mere allegorical person, and not a real being or agent is meant, when she is declared to have "builded her house, furnished her table, mingled her wine, sent forth her maidens to invite her guests; and from the high places, from the gates, the entrance of the city, to utter her voice, proclaim her warnings, offer her instructions, and pronounce her benedictions on those who will hear, and her reproofs against those who reject her offers and despise her counsels."

What life and vigor does Paul infuse into his epistles by his bold personification of sin and death! (Rom. v. 14, 17.—vi. 12, 14, 17, 23.—1 Cor. xv. 26, 55, 57.) representing them as having power, exercising dominion, reigning over men, and being enemies; yet without ever misleading the judgment of the reader into the apprehension that he is describing real persons.

How beautiful again is St. Paul's picture of charity, drawn in the xiiith chapter of the First Epistle to the Corinthians! Yet, though it presents us throughout with the attributes of a *person*, instead of the characteristics of a virtue, no one is lead into a mistake, or has a doubt whether or not a real person be meant.

These instances, it seems to me, are sufficiently parallel to those in which the *personality of the holy spirit* is supposed to be expressed, to furnish a satisfactory explanation of, at least, the most of them; since they shew that a similar mode of interpretation is required, and is perfectly satisfactory, when applied to the language used by the same writers on other subjects.

But there is one passage which may be thought to require a more distinct consideration, because more stress is laid on it than on any other single passage, as a proof of the personality of the spirit; and because the personal characteristics in it are supposed to be more difficult to explain on any other ground but that of a literal personality, than those expressed on any other occasion. I refer to our Saviour's discourse to his disciples, on the evening before his crucifixion, contained in the fourteenth, fifteenth, and sixteenth chapters of John.

In order to console them on that occasion, and prepare them for the loss they were so soon to sustain, he promised to send them "another comforter to abide with them forever." This comforter he tells them is the *spirit of truth*, who was to guide them into all truth. "It is the holy ghost, whom the Father," said he, "will send in my name; he will teach you all things, and will bring all things to your remembrance. He will not speak of himself, but whatsoever he shall hear, that will he speak, and he will shew you things to come. He will glorify me, for he will receive of mine, and shew it unto you.—Him will I send unto you, and when he is come, he will reprove the world of sin, of righteousness and of judgment."

Now, the meaning of these passages is to be ascertained by attending to the three following things, viz.:

1. By comparing the language of our Saviour in this discourse with that which was used by him on other occasions, when evidently speaking of the same thing.

2. By observing how this promise was actually fulfilled, as related in the subsequent history.

3. And then, by placing this in comparison with other acknowledged instances of personification, to be found in the sacred writings, so as to see whether the difference be such, that while one is confessed to be a figurative person only, the other cannot be so.

1. In the first place, then, the several terms used by our Saviour on this occasion, viz.: the *comforter*, the *spirit of truth*, and the *holy ghost*, or *holy spirit*, are manifestly used to mean one and the same thing; and there is nothing to lead us to the supposition that *holy spirit*, thus used as synonymous to *comforter*, is used in any new or uncommon sense. Besides, when our Saviour said—"I will pray the Father and he will give you another comforter, that he may abide with you forever; can we have any doubt that he meant the same thing, as when he said to them after his resurrection, according to the representation of another evangelist, (Mat. xxviii. 20.) Lo, I am with you always, even unto the end of the world! So, also, whatever was meant by the *spirit of truth*, to guide them into all truth, and the *holy spirit* to teach them all things, and bring all things to their remembrance; can there be any question whether the same were not also meant, when on another occasion he expressed the guidance and aid they should enjoy in executing the commission which they were to receive, by saying, (xxi. 15.) "I will give you a *mouth and wisdom*, which all your adversaries shall not be able to gainsay or resist." (Mat. x. 20.) "It shall be given you in that hour what ye shall speak; for it is not ye that speak, but the *spirit of your Father*, that speaketh in you." The promise also, which we find in immediate connexion with that of the comfortor, as it seems to be but a repetition of the same promise in other words, may be considered as helping us to understand the meaning of the other. "I will not leave you comfortless, *I will come* unto you." In what sense was he to *come to them*, and, as expressed on the other occasion, to *be with them always, even to the end of the world?* Not personally, but by that being, person, power, influence, or whatever it be, which had just been spoken of as the Comforter, the spirit, the spirit of the Father, the spirit of Christ, the spirit of truth, the holy spirit.

2. Let us now, in the second place, look into the subsequent history, and see what account we can find of the manner in which these promises were actually fulfilled. No interpretation of a promise can be more fair or satisfactory than that which is drawn from its fulfilment. It is the interpretation of him who made it, and must be supposed more competent than any other to decide in what sense it was meant to be understood.

A few days after our Saviour's ascension, his disciples were assembled together, at Jerusalem, by the express injunction of their master, when, alluding to his former promise, he said to them, (Luke xxiv. 49.) "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with *power from on high*." They tarried at Jerusalem, accordingly, until the day of Pentecost, when the promise was fulfilled; not as a literal interpretation of the promises, on which they relied, might have led them to expect, by the appearance of a great personage to live among them, to be their leader, and to supply the place of their ascended Lord; nor yet by *his* personal return to them; but by the gift of extraordinary powers, by which they were enabled to perform miracles, to speak in other tongues, were enlightened with a knowledge of the whole scheme of the gospel, were enabled to preach it with undaunted courage, and to support labours, dangers and sufferings, in propagating it, with inflexible firmness and resolution.

No other account of the fulfilment of those promises is given. No intimation do we find that any other was expected. And we meet with frequent allusion to *this* in the subsequent history and the Epistles. The persons thus endued with miraculous powers, were said to be *filled with the holy ghost*, to be baptized with the *holy ghost*. The *spirit* was said to be *poured out upon them*. (Acts ix.) And the miracles which they performed, in the exercise of these powers, are sometimes mentioned as done by *Christ*, sometimes by *God*, sometimes "through the effectual working of the power of God." (Eph. iii. 7.)

Thus when Peter, by the power thus communicated to him, cured the paralytic man at Lydda, (Acts ix. 32.) he said, "Eneas, *Jesus Christ* maketh thee whole"—a mode of expression different from what we should have expected, if by the *holy ghost*, which fell upon him on the day of Pentecost, was meant not a *power only*, but a *person*, and a person distinct from Jesus Christ.

Whatever was meant, (Acts ii. 33.) by the promise of the holy ghost," fulfilled in what took place on the day of Pentecost, the same was meant (Luke iii. 22.) by the *holy* "*ghost*," which descended upon Jesus Christ himself at his baptism; and whatever was meant when it was said (Acts ii. 4.) that the disciples were filled with the "holy ghost," on the former occasion, the same was meant when, on the latter, it is said, (Luke iv. 1.) that Jesus "was full of the holy ghost, when he returned from Jordan," after his baptism. But in this case the supposition that a person was meant, and not a power. or influence, will seem to imply that the miracles of our Saviour were wrought, not by *his own power*, nor, as he himself asserted, (John xiv. 10.) by "the *Father who dwelt in him*; but by another person.

3. If, in the third place, we compare the example under consideration with other acknowledged instances of personification in the scriptures, do we find such a difference as to justify us in the conclusion that while *those* are understood to refer only to a figurative person, *this* cannot be so understood?

Let the instances which have before been selected, be now brought again before the reader's view. Let him compare the discourse of our Saviour in John, relative to the *comforter*, *the spirit of truth*, *the holy ghost*, with Solomon's beautiful portrait of wisdom, and Paul's lively description of charity. Will he find personal attributes any where ascribed to the *holy spirit* in greater variety, or with more distinctness, than in these instances they are applied to *wisdom* and *charity?* Let him recur, also, to the personal epithets applied by Paul to sin and death.—Death is, indeed, so constantly in the common language of life represented in personal characters, that it never fails to present itself to us under that image; and though no one believes it to be a real person, the image has so fastened itself upon our minds, that it costs no small effort to correct the impression.

Other personifications, less remarkable, will yet serve to illustrate the one in question. I will mention only one more, that of the *word of God*. Now, when we read, (Heb. xi. 3.—2 Pet. iii. 5.) that "the worlds were framed by the *word of God*; that "by the *word of God* the heavens were of old;" we have no doubt but the agency of *God himself* is meant, in the same manner as in the expression, (Gen. i. 3.) "*God said* let there be light, and there was light." We perceive only a figurative, but far from an unusual, mode of saying that *God himself* created the heavens, the worlds, and the light. The same is meant as when it is said of those who call upon God in their afflictions, (Psl. cvii. 20.) "He sendeth *his word* and healeth them;" and of the ice and frosts of winter, (Psl. cxlvii. 18.) "He sendeth out *his word* and melteth them."

There is one other view of the subject which it may not be useless just to suggest. It will be admitted by all, whatever their opinion respecting the personality of the spirit, that the terms *spirit*, *spirit of God*, &c. are *commonly* used in such a manner as evidently not to mean a person. Now, let the experiment be made upon some other word, for the purpose of ascertaining whether another instance can be found of a term sometimes used as the name of a person, but more commonly employed in a different manner. No such example, it is presumed, can be produced. There are, indeed, instances in which *Christ* is used, by a very common metonomy, for the religion which he taught, and Moses, for the law which he promulgated: the names of the prophets, also, and of each separate prophet, for the books that bear their names.—But this is so rare, compared with the literal use of the name to express the person himself, that no one was ever led to doubt whether, in their common use, they did not refer to real persons. It would be impossible, by any ingenuity, to explain them as meaning nothing more than an allegorical personality. It never did, nor could enter into the mind of any reader of the bible, that Christ or Moses were not real, but only allegorical persons.

But, in the case in question, on the commonly received opinion, the name of a most important person and powerful agent is usually employed to express a mere power or gift, or the influence or agency of *another person*. The presumption, therefore, is strong, that the opinion itself is without foundation; a presumption, which nothing but positive truth to the contrary can remove; and such proof we do not find.

From the whole view of the subject, we are brought to the following conclusion. That the phrase under consideration is used by the sacred writers in a variety of senses, and what is the true meaning is to be ascertained in each instance by the same rules of interpretation, which are applied in other similar cases. That, whenever it is used as a person, it is the person of the Father; as it is sometimes expressed, *the spirit of the Father;* and that there is not sufficient reason for supposing that it is ever used to mean a being, agent, or person distinct from God the Father.

RELIGIOUS INTELLIGENCE.

BIBLE SOCIETIES.

PARIS.

From the Rev. Dr. Pinkerton.

PARIS, SEPT. 28th, 1821.

You will rejoice to hear of the well being of the Paris Bible Society. During my stay here, I had repeated interviews with the Noble President, and the leading members of the Committee. The Marquis continues to take a very lively interest in its prosperity, and was present at the meeting of the Committee on the 25th, at which I had the honour of assisting.

The affairs of the institution are conducted with great order and punctuality. They have rented a suitable house (rue du Sentier No. 9) for a Depository and a Committee Room, at which Dr. Billing resides, and fills the office of Assistant Secretary and Depositary. The Subcommittee meets regularly once a week, and the General Committee once a month. They have already selected out of Mr. Dudley's valuable Analysis, those parts which are suitable to the sphere of their operations; and have published them along with other appropriate circulars, addressed to the Protestants of France. The plans recommended in this publication, for augmenting the number of Auxiliaries, and conducting them on proper principles, will doubtless produce much good.

I had a long interview with Baron de Sacy yesterday. He repeated his assurances of rendering every possible aid in carrying forward the Oriental works. We settled with him every thing relating to the Carshun and Syriac Testament, according to the principles laid down in my communication to you on this subject. In my estimation, Paris is one of the most important stations, in a literary point of view, for promoting the object of our Society, that is to be found in Europe.—There are vast treasures of manuscripts in public libraries, and in the possession of private individuals here, which are but little known. During the Revolution, the MSS. of the Catholic Missionaries, both here and at Rome, were subjected to the vicissitudes of the times, and many of these precious works are now to be found where least expected.

RUSSIA.

From the Minutes of the Committee of the Russian Bible Society, May 5, 1821.

The Astrachan Society informs us, that out of 100 copies of Genesis in the Hebrew Tartar, sent by its committee to the Pensa Society, 70 were presented to Mohamedan priests, the Mollas and Jachuns, who received them with delight, and declared they understood them perfectly well. From this account, as well as from the communications of Mr. Solintsky, our correspondent in Russia Minor, it is evident that even Mahomedans receive the word of God with gladness; for he mentions in one of his letters, that the Mufti in Orenburg had paid him 400 rubles for 50 copies of the Gospels in the Persian language, which were already distributed amongst the Imans.

GERMANY.

From the Secretary of a Bible Society in Germany.

Last year, a member of our Society conceived the happy idea of distributing 200 Testaments among the Catholics, on their way to W———, a celebrated resort of pilgrims. The Testaments were given to him for that purpose, on payment of a small sum; but they were found insufficient. Last week, this distribution was repeated; and I had the satisfaction of being present myself. A much greater number was divided among the pilgrims, in all 550 copies; 150 of which were granted by the committee gratis. Notwithstanding this, however, 200 persons were sent away without any. I cannot find words to describe the gratitude and exultation with which most of them received the word of God; how they pressed our hands, imploring blessings upon us, and promising to remember us in their prayers. A few days afterwards, a woman came and requested me to give her such a book as the pilgrims had obtained. I asked her how she came to hear of it. "Ah!" replied she, "I saw them resting in the shade by the road side, reading their books. This strange sight astonished me: I sat down also; and having desired one of them to let me look at his book, the contents so pleased me, that I resolved to do my utmost to procure another like it." On inquiring who had directed her to my house, she told me she had walked up and down the town for an hour, till she found it. In order to put her desire still more to the test, I said, "You have very probably heard that these people obtained their books gratis, and therefore expect" "No, my good sir," she interupted, putting her hand into her pocket; "poor as I am, I shall willingly pay for it: what is the price?" I then gave her a copy for the price of the binding; and she left me with the joy of one who has found a treasure.

DR. BANCROFT'S SERMONS.

To the Editor of the Christian Register.

Dear Sir—At the house of a friend I recently took up a pamphlet containing two sermons of the Rev. Dr. Bancroft, of Worcester: the one of which was preached, and the other designed to have been preached at Keene, (N. H.) August 15, 1819. By a glance at their "Preliminary History," my curiosity was excited to the utmost to know the whole. Embracing the first opportunity, I purchased them,* and have given them a thorough perusal. I should readily have recognised their venerable and truly evangelical author in the sententiousness of his periods, the clearness, simplicity, and energy of his style, and his peculiarly open and ingenuous manner. The first is "*On the benefits resulting to the family of man from the mediation of Jesus Christ,*" from I. Tim. i. 15; and the second is on "*The moral purpose of ancient sacrifices, of the mosaic ritual, and of the christian dispensation.*" (Rom. xii. 3.) The occasion of their being presented to the public originated in some objections to the sentiments of the first, suggested to the author by the Rev. Mr. Barstow, in whose pulpit it was preached, and that gentleman's alarm at the title of the last which prevented its being preached, and various unfavourable reports thence resulting — It is not my intention to enter into particulars, by way of review, but for several important reasons I think they ought to be recommended to general inspection. 1st. As to their intrinsic character, they abound with good sense, sound learning, and sound theology. And, though printed as the occasion indispensably required, from the original manuscript, without the least alteration, they require nothing to be added, and nothing retrenched. As well finished discourses, combining in an easy and unaffected manner doctrinal truths, with practical christianity, they are in a very high degree creditable to their author, and I could wish as many as possible of my fellow-christians might be benefited by such writings of such a man. 2d. The occasion of their being printed is worthy of special notice. The "Preliminary History," published with the sermons, and comprising the statements both of Dr. Bancroft and the Rev. Mr. Barstow, relative to a very singular transaction, evinces an extreme and unreasonable jealousy in the minds of those who commonly style themselves orthodox, against every thing that comes from a different quarter, and of which the christian community ought to be more seriously and generally apprized. At least, every one who will read these sermons in the spirit of candour, must be convinced that in the present case the Rev. gentleman's objections to the one, and alarm about the other, were altogether unnecessary and unreasonable. For myself, as I profess to be a plain, common-sense, bible christian, I must say that if these discourses cannot be allowed the merit of being in a very high degree evangelical, the time seems to have arrived when "men will not endure sound doctrine," and that both they and their teachers have "itching ears." Yours, &c. G.

* At Messrs. Wells & Lilly's, No. 97 Court-street.

For the Christian Register.

Mr. Reed,

I observed in your last paper a short article headed "different colours of mourning." It brought to my mind some thoughts which I wrote down a few weeks since, on witnessing the funeral of a young man, a member of an infantry company. I send them for your paper, should you think them worthy of insertion. O. N. S.

There seems to be, at present, a preponderance of public opinion against the ceremonials to which funerals have, with us, been so long subjected. A change has been effected in some degree. Not only in this, and in other large towns, but also in the country, many of the funeral rites which were considered indispensable by our predecessors have been laid aside. The distribution of scarfs and gloves would now be a strange ceremony; the more improper, though longer continued practice of pressing wine or brandy upon those who may attend, at the house of mourning, or of inviting the whole circle of relations who may be present, however extensive, to take tea, and, I might almost say, to feast at the dwelling of the deceased, is much less common than was the case a few years since. There is another point which appears to me to merit general condemnation, however habit and early feelings may attach us to less striking inconsistencies in the rites of interment. I allude to burial under arms. I was present at a scene of this kind not long since; and the impression left on my mind was far from being that of sympathy or solemnity. The corpse was preceded to the grave by a military company, to which the deceased belonged, in full uniform, and with musicians hired, in addition to those connected with the company. The slow and solemn air of the German Hymn, coming from a distance upon the ear of one retired from all view, was indeed enough to lead the mind to still and mournful thoughts; but the sight of the procession was sufficient to counteract this effect. The musicians, the soldiers, and even the hearse, surrounded by a crowd of men and boys, eager to see the pomp, and pleased as on any day of military parade. The windows and fences occupied by women and children, actuated by no better motives than those of curiosity and delight.—Now to the friends of him who was thus borne in arms to the grave, with their feelings too much concentrated to notice the surrounding faces, the death-like strain of the music may have been mournful and melting, but we should hardly be willing to believe that they needed external calls to grief, or that "the muffled drum's deep rolling" was necessary to soften their hearts. In those who were not thus withdrawn from the observation and participation of the general feeling, I doubt much whether any of those emotions which the sight of a fellow-being carried to the tomb should excite, were awakened. Upon arriving at the grave, salutes were fired, and the attention of those around was to the excellence evinced in this part of military discipline; and every salute received the sentence of a good or bad fire. When this part of the *mourning* was ended, the drums were unmuffled, and the company left the yard in step to one of the quickest and merriest of their tunes, with the feelings of the crowd in a corresponding state of levity; for if the slow march as they went to the grave had produced any solemnity or awe in the mind, it must have been entirely removed by the immediate succession of those strains to which the heart of the young involuntarily replies with something like joy. For this custom, which seems to bear contradiction on its very front, I never heard any reason, but that they believed their friend had exchanged a world of fatigue and uncertainty for one of reward and happiness. However plausible this may be in actual warfare, when we would surround death with all the charms of glory and patriotism. and banish its gloom from the mind of the soldier, the practice seems very incongruous, if not improper, in days of peace, and in the quiet of a village. The inhabitants, and especially the young, are called away from their duties to gaze at a parade that will not excite those feelings which look to death and a future world, but those which are confined to the opposite emotions of bustle and pleasure. However different the effect may usually be, there is something in the tolling of the "passing bell," and the deep tones of the slow march, as they go to the grave, that would call up our tender and melancholy feelings, and lead us to think of death as we should; but when this is contrasted by the curious and delighted faces of many around, who almost press each other upon the bier, and, above all, when the next moment I hear the music of joy and exultation, my mind yields to the general feeling, or exchanges sympathy for pity, and sorrow for the dead to regret for the living. It seems as if death were to be made only a means of parade, and a source of idle amusement.

TESTIMONIES OF THE FOREFATHERS OF NEW ENGLAND, IN FAVOUR OF CHRISTIAN CHARITY AND AGAINST ILLIBERALITY AND BIGOTRY

Continuation of extracts from Dr. Mather's Sermon, from p. 74.

No. IX.

Hearken, my beloved brethren, unto the laws of disputation, which must be observed, if, when we contend earnestly for the faith, we would not be unmindful of good works; and behave ourselves irreligiously when we are disputing of religion.

1st. Most certainly, *the maxims of piety*, are to moderate and regulate all our *disputations*. But, I beseech you, will these maxims allow you to divert from *the candid pursuit of truth*, and express *a proud impatience of contradiction*; as if it were an intolerable thing for a man to see with *other eyes* than yours? Will those maxims allow you to lay aside all the fair *tender*, and the just *scanning* of argument; and instead thereof, to bestow passionate invectives on him whom you count your adversary, because he has written a book;—and be more concerned that he should be thought Raca and a Fool, than that the reader should be brought unto the knowledge of the truth, under discussion with you? As if the specious pretence of *espousing the Church's quarrel*, would legitimate the railing and loathsome scurrilities, which in well ordered churches, would rather be scandals, which their censures would animadvert upon. How much *gall* would be taken out of our *ink*, if the maxims of piety dictated what passed through our *pens* into the world!

"And then, it should be calmly considered that on both sides, pleading for your different sentiments; you are, to the best of your judgments, but pleading the cause of that piety which you are both united in. One servant of God, why does he come forth to dispute for such or such a position? He must say, "there are certain maxims of piety which will suffer, if my position be not brought in for a support of it." My friend, thy disputation is but a litigious business; and must be thrown among the works of the flesh, if a concern for piety be not the thing that animates it. Well, the servant of God, on the other side, will dispute for those very maxims of piety; and the urgency with him is, "piety *will suffer, if my position be not embraced.*" Sirs, you *agree* in the *end;* you only *differ* about the *means*. You are one in the piety that is aimed at. Ye are brethren. If you will dispute it out, yet remember what you both profess to be aiming at; and oh, have a care of wronging one another."

"It was wisely spoken of him, who said, 'For my part, I will be one with every one, who is one with Christ.' All that walk by the maxims of piety, are one with Christ; united unto that glorious head of the church. And if we will have our debates, I pray we may not be so unnaturally rude, as to treat churlishly, the *members* of that *body*, into which all our comfort lies, in our being *incorporated*. Can we abuse them whom our Father has bestowed such manner of love upon, as to adopt them for his own; and will not the dignity of their adoption, bespeak some reverence for them? Are we not arguing with such as are the temples of the living God; and shall we spoil and fire these temples, or offer them unseemly outrages? They are our fellow travellers: we travel through the same wilderness, to the same land of promise; and the songs of our pilgrimage are the same. Surely, the advice comes to us with all the cogency and pungency imaginable: *Fall not out by the way.* If you will dispute a little now and then, about the way; yet lay not aside a vast honour for one another.

"You imagine a vain thing, if you suppose that all differing sentiments will cease among the people of God, before the coming of Elias. And what shall we do with one another, while our differing sentiments do, and must continue? Devour one another, till we are devoured of one another? God forbid! No sirs. I shew unto you a more excellent way. Nothing will do but a syncretism of piety.

"Oh, you who cannot but own yourselves brethren to one another, and bound up in one bundle of life; how is it possible for you to require of one another a submission to *terms*, which you cannot but think that men may be good men, and have the evident tokens of salvation upon them, without submitting to? And the *terms*, which you have so pitched upon; how can you proceed so far, as not only to withdraw your *fellowship*, from the good men to whom they dont appear so necessary; but also inflict *uneasy circumstances* upon them; under the wretched notion of wholesome severities? Cursed the anger, for it is fierce; and the wrath, for it is cruel! Good for nothing but only to make *divisions* in Jacob, and *dispersions* in Israel. Good men, alas! *good men* have done such *ill things* as these; yea, few churches of the Reformation have been wholly clear of the iniquities. New-England also has in some former times, done some things of this aspect, which would not now be so well approved of: in which, if the brethren in whose house we are now convened, met with any thing too unbrotherly; they now with satisfaction, hear us expressing our dislike of every thing that has looked like *persecution* in the days that have passed over us. It is no disgrace unto our churches, that they can sing that note "thou hast set my feet in a large room;" in regard of their *fraternal union* with *all that love our Lord Jesus Christ in sincerity;* in the catholic terms of unquestionable piety: nor are they at all nearer the *broad way*, for sending such a voice from the wilderness, thus to prepare the way of the Lord. The declaration has been made in the most public manner that is possible, that "*our churches are not built on any foundations but the maxims of the everlasting Gospel, plainly exhibited in the sacred Scriptures; and know no terms of communion, but the indisputable points of that solid piety wherein all good men are united.*" A declaration, which, as it recommends the churches of this province to the protection which the best of kings extends unto them, so it will recommend them to the affection of all good men, while they continue steadfast in it. It will be no blemish unto our churches to be those *goodly cedars*, which *all fowl of every wing*, that sing the true note of piety, may resort unto."

No. X.

Right Hand of Fellowship given by Dr. Andrew Eliot, *to the Rev. Mr.* Samuel Stillman, *at his Installation over the first Baptist Church in Boston, in the year* 1763: *copied from the original, and now first printed.*

The different religions that have obtained in the world, have usually been distinguished by some peculiar mark or character. Our blessed Master would have *his* followers known by their mutual love and charity. "A new commandment I give unto you, that ye love one another, as I have loved you; that ye also love one another: by this shall all men know that ye are my disciples, if ye have love one to another." Happy had it been, if christians had never deviated from this excellent rule. But alas, how soon did the church of Christ degenerate from that temper which the gospel ever recommends, and of which he sat so amiable an example.

You need not be told, the alienations and censurings, the contentions and persecutions, which have prevailed among those who professed the same religion; because they have not exactly agreed in the same doctrine or mode of administration. The source of all this mischief was not merely a difference of sentiment, but an impatience of contradiction; a loving to have the pre-eminence; a disposition to lord it over God's heritage, and to invade his inalienable prerogative over the consciences of men.

Our first reformers, who had felt the rage of persecution themselves, were not wholly free from an intolerant spirit. Their conduct towards those who differed in their religious opinions, will not bear the test if duly examined.

'Tis an honour to the present age, that the principles of liberty are better understood; that there is not only a mutual forbearance, but a spirit of candour and love prevails among christians of different denominations. How pleasant is it for brethren thus to dwell together in unity! Let no man take our crown from us.

The solemnities of this day, shew that christians of different sentiments can unite in offices of love. *You*, our beloved brethren, have invited the churches in the neighbourhood, to join in one of the most sacred acts of religion. *We* have attended you all, and showed *our* readiness to all acts of communion and christian fellowship. And what is there to break our union or to keep us at a distance? If your religious opinions are not just the same, we agree in owning Christ to be our Master and Lord; and in calling one another brethren in Christ. *You* have in your letters missive acknowledged us to be the churches of Christ. *We* cheerfully return the honourable title. *We* own *you* to be a church of our Lord Jesus Christ. *We* look upon *you* as members of that body of which Christ is the head. *We* have a tender concern for *your* welfare:—*We* mourn with *you*, when *you* mourn, *we* rejoice, when we see *you* rejoice.

'Tis with sincere regret we have heard your late worthy pastor resigning this charge. We wish him a blessing out of the house of the Lord: may God accept and reward his desires and endeavours to advance the Redeemer's kingdon; and may you always esteem him highly in love for his works' sake.

We rejoice that you are not left as sheep without a shepherd; that you are happily united in the settlement of another pastor whom we have seen this day solemnly introduced into his sacred office, and who, we trust, will go on to build you up in faith and holiness, and in comfort.

With the same affectionate regard, reverend and dear sir, we cheerfully receive you as a brother in Christ, and as a minister of the New Testament. We promise you our help, support and encouragement; we wish you success in your ministerial work. We shall heartily rejoice in your gifts and usefulness, and pray that you may approve yourself to God and find acceptance with his people. In testimony of the sincerity of these dispositions and desires, *I do*, in the name of the council now convened, and of the churches to which we belong, give you the Right Hand of Fellowship.

At the time I give you *my* hand, *remember* Sir, *I receive your's.* The same friendship and brotherly kindness *you* have a right to expect from *us*, *we*, on our part, expect from *you*. I doubt not, my brother, but you have the like warm affections animating your breast that I feel in *my own*, and that you will *exhibit yourself* and *inculcate on your hearers* a spirit of candour, of benevolence, and universal charity.

May God Almighty, *who is witness of this solemn transaction*, keep you and me, and every one concerned in it, from every thing that shall contradict our professions and engagements this day; and may *we*, who now embrace as brethren, increase in every christian disposition till we shall meet in the realms of light and peace above.—Amen.

CHRISTIAN REGISTER.

FRIDAY EVENING, JANUARY 11, 1822.

Massachusetts Legislature.

On Wednesday, the General Court met at the State-House, and there being a quorum of the different branches, they proceeded to business.

In the Senate, a letter was received from the Hon. J. M. Williams, senator from Bristol district, declaring his resignation of his seat in the Senate, on account of his having accepted the office of Judge of the Court of Common Pleas.

In the House, several new members appeared and were qualified.

A joint committee from the Senate and House having waited on his excellency the Governor, to inform him that the two branches of the Legislature were ready to receive any communications he might please to make, reported that he would make a communication to the Legislature, by message, on Thursday at 12 o'clock.

Mr. Pelham W. Warner was appointed assistant clerk.

A message was received from the Senate, stating that there were two vacancies in the senate board; one in Bristol district, in consequence of the resignation of the Hon. J. M. Williams, and one in Middlesex district by the death of the Hon. J. B. Varnum.

At 12 o'clock, the two houses met in convention for the purpose of supplying the vacancies in the Senate. The votes being taken, it appeared that *James L. Hodges*, Esq. of Taunton, was chosen for Bristol, and *Calvin Sanger*, Esq. of Sherburne, for Middlesex.

On Thursday, the message of his excellency the Governor was communicated to the Senate and House. Amongst other subjects, it calls the attention of the Legislature to the State Prison at Charlestown. It suggests that the disturbances which have taken place at the prison are to be attributed to a defect in the construction of the prison. From the insufficiency of solitary cells, and lodging rooms, a number of convicts are often confined together, and thus have opportunity of combining for mischief.

Congress of the United States.

SENATE.

FRIDAY, DEC. 28, 1821.—The Vice President of the United States appeared to day, and took the chair of the Senate.

A petition from Cincinnati, (Ohio) for a general bankrupt law was read and referred.

Mr. Johnson, (of Ken.) submitted a resolution of inquiry relative to defining more particularly the Admiralty jurisdiction of the District Courts of the United States.——Some other business, of an uninteresting nature was attended to, and the Senate *adjourned.*

MONDAY, DEC. 31.—A number of resolutions were this day submitted, but no business of much interest was transacted. The Senate adjourned till Wednesday.

WEDNESDAY, JAN. 2, 1822.—Several private bills went through various readings, and a number of unimportant resolutions were submitted; after which the Senate went into the consideration of confidential business.

THURSDAY, JAN. 3.—The only subject of this day which excited much attention, was a bill previously reported by Mr. Holmes, (of Me.) to establish the compensation of officers of the customs, and to alter certain collection districts. It was debated at considerable length, and postponed to Thursday, the 10th.

Adjourned.

HOUSE OF REPRESENTATIVES.

THURSDAY, DEC. 28, 1821.—After some business of a local nature, Mr. Trimble submitted a resolution to request of the President to lay before the House certain communications between the U. S. government and France relative to the cession of Louisiana, in 1803.

On Monday, the House agreed to a resolution calling for information respecting the expenses which have accrued in civilizing the Indians. In answer to a previous inquiry, the navy department communicated information that the expense of examinining the United States' harbours on the Pacific Ocean, and transporting 150 tons of artillery to Columbia river, would be 25,000 dollars.

On Tuesday, the House had no session,

On Wednesday, a bill was reported, read twice, and commited on the subject of internal improvements.—The bill proposes the formation of a national road from the city of Washington to New-Orleans; and of canals to unite various waters in different parts of the country—amongst which one should be from the harbour of Boston, along the coast of the United States.

Mr. Whitman (of Me.) called up the resolution which he had sometime previously submitted, requesting information of the President relative to any misunderstanding between Gen. Jackson and Judge Fromentin. A very animated debate ensued, in which the motion was supported by Messrs. Whitman, Randolph, Archer, Floyd, Baldwin, Edwards, Montgomery, and M'Lean, —and opposed by Messrs. Smith, Cannon, Wright, Sawyer, and Rankin.

Mr. Cannon moved to amend the resolution, by striking out the most material part,—and Mr. Sawyer moved its indefinite postponement. Both their motions were negatived.

The motion was so amended as to include so much of the correspondence between Gov. Jackson and the Executive, as may be consistently disclosed,—and then the question on the resolution, was carried by a decided majority.

THURSDAY, JAN. 3.—A motion was submitted for consideration by Mr. Johnson, of Ken. respecting the establishment of an additional National Armory, to be located on the Western waters.

Mr. Whitman introduced a resolution relative to the building and equipment of several small vessels of war, for the purpose of protecting our Commerce on the West India Seas, and to prevent smuggling.

A table relative to the apportionment of Representatives, was reported and ordered to be printed.

After some time spent in discussing the subject of military appropriations, the House adjourned.

CITY GOVERNMENT.

The following extract from the Report of a Committee of the town, gives a general view of the proposed alteration in the municipal government..

It is recommended that this corporation shall be denominated "The City of Boston."—That the administration of the fiscal, prudential, and municipal concerns of this corporation, subject to the limitations hereinafter mentioned, shall be vested in one principal officer, to be denominated the Mayor.

One select body, to consist of eight persons, to be denominated the Board of Aldermen.

One more numerous body, to be denominated the Board of Common Councilmen.

The whole, in their aggregate capacity, to be denominated The City Council.

That the Mayor shall be chosen by the citizens, voting in their respective wards; and shall hold his office for the term of one year; and shall have a suitable compensation, to be determined by the City Council. Provided, that in case of the resignation, decease, or permanent or temporary absence or inability of the Mayor, the City Council may elect a person to supply his place, as the occasion may require.

That the Board of Aldermen shall be chosen by general ticket, by the qualified voters of the city, voting in wards, for the term of one year.

That the Board of Common Councilmen shall be chosen by the qualified voters of the city, in and for their respective wards; each ward having a right to choose four.

That the Mayor and Aldermen shall compose one Board—shall sit and act together as one body; at all meetings of which the Mayor shall preside: in his absence the Board to choose a Chairman for the time being. They shall choose a Clerk, whose duty it shall be to keep a journal of their proceedings. Such Clerk to have all the powers, and perform all the duties now belonging to the Town Clerk of Boston; except in cases where it is otherwise expressly provided.

That the Board of Common Councilmen shall sit and act together as a separate body; and be organized by the election of a Presiding Officer and Clerk.

That the administration of the Police, and the executive powers of the corporation generally, including all the powers now by law vested in the Selectmen of the Town of Boston, shall be vested in, and exercised by the Mayor and Alderman of the City, as hereby constituted.

That all other powers of the Town of Boston, as a municipal corporation, except those relating to elections, and those otherwise specially provided for, shall be vested in the Mayor and Aldermen and Common Council, in City Council convened; to be exercised by concurrent vote; each Board, as hereby constitued, having a negative upon the other.

More especially, they shall have power to make all needful and salutary by-laws; to lay and assess taxes for all purposes, for which towns are by law required or authorized to assess, and grant money.

The second part of the report relates to a new organization of the county, and the establishment of a police court, to have cognizance of all civil and criminal suits now acted upon by the Justices of the peace. It is recommended that this court consist of three able and discreet magistrates, with salaries, to be paid by the county, and that their Jurisdiction, in cases of notes of hand and specialities, extend to the sum of one hundred dollars.

The subject was submitted to the consideration of the town, in five distinct resolves or questions.

1. Shall there be a city government?
2. Shall the elective U. S. and State officers be voted for in wards?
3. Shall the city council decide on the number of representatives?
4. Shall the town be a county and have a police court?
5. Shall the name be altered from "Town of Boston," to "City of Boston?"

On Monday the vote was taken on the several resolves. The result was as follows:

	Yea	Nay
1st Resolve	2805	2006
2nd do	2611	2195
3rd do	2690	2128
4th do	4557	257
5th do	2727	2087

A bill has lately been brought before the Legislature of Kentucky for affording relief to the Transylvania University, at Lexington. The Western Monitor, (a Lexington paper) of Dec. 25, contains a long and able speech of Mr. Anderson in favour of the bill. Mr. A. states that there are now attending the medical lectures 130 students, and that the University is in other respects flourishing. He remarks, however, that in order to furnish the present means of education, the University had necessarily contracted considerable debts, and stands in peculiar need of the aid and patronage of the government. What will be the probable fate of the bill, we have not means of determining.

A late National Intelligencer, gives the following table of the population of the several States, according to the new census. The population of 1810, is added by the Boston Daily Advertiser.

	1820	1810
Maine,	298,335	228,705
New-Hampshire,	244,161	214,460
Massachusetts,	523,287	472,040
Rhode-Island,	83,059	76,931
Connecticut,	275,248	261,942
Vermont,	235,764	17,89?2
New-York,	1,372,812	959,049
New-Jersey,	277,575	245,562
Pennsylvania,	1,049,398	810,091
Delaware,	72,749	92,674
Maryland,	407,350	380,549
Virginia,	1,065,366	974,622
North-Carolina,	638,829	555,500
South-Carolina, except Kershaw district	490,309	415,115
Georgia,	340,989	252,433
Alabama,	127,901	40,352
Mississippi,	75,448	
Louisiana,	153,407	76,556
Tennessee,	422,813	261,727
Kentucky,	564,317	406,511
Ohio,	581,434	230,760
Indiana,	147,178	24,520
Illinois,	55,211	12,282
Missouri,	66,586	20,845
Territory of Arkansas,	14,273	
Territory of Michigan,	8,896	4,762
District of Columbia,	33,039	24,023
Grand Total,	9,625,734	7,239,903

On Friday last, *Gilbert Close* was tried upon the charge of being an associate with *Samuel Clisby*, (whose conviction was mentioned in our last) in the robbery of Mr. E. Haines. The jury returned a verdict of guilty.—On Tuesday, the two convicts received the sentence of death.

Daniel D. Farmer, who was falsely reported to have died in Amherst jail, was executed on Thursday the 3d inst. according to sentence.

On Thursday of last week, two convicts from the State-Prison, by the names Green and Trask were put upon trial before the Supreme Court sitting in this town, for the murder of one of their fellow prisoners by the name of Williams. The alleged cause of this violence to Williams, was, that they supposed he had informed the government of a plan laid by some of the prisoners for effecting an escape.

The Jury returned a verdict of *Guilty* against Green, and of *not guilty, on account of* INSANITY, against Trask.

A party of U. S. surveyors consisting of ten persons, who were surveying the new purchase in the Choctaw nation, were all murdered except one, in October last, by Choctaw Indians.

The ship South Boston, which lately arrived at Charleston, (S. C.) from Liverpool, has brought London papers to Nov. 13th. They contain nothing important.

A Society has been formed in Pittsfield, Ms. the members of which are to refrain from going to law with their brethren, and are required to settle all disputes between themselves, however important, by Arbiters, selected from a Board created for that purpose, who receive as compensation, at the rate of 75 cts. per day. It is called the "Adams Patriotic and Economical Society," and now consists of 200 of the most respectable citizens. *Recorder.*

We learn that on the 25th ult. the Congregational Society in Princeton, celebrated the nativity of our Saviour, by a public Lecture; and at the close of the religious exercises, contributed 16 dollars 50 cents in aid of the pious and charitable purposes of the Evangelical Missionary Society in Massachusetts.—There cannot be a more suitable expression of gratitude for the advent of Emanuel into our world, than furnishing the means to have the Good News of Salvation preached to the poor and destitute of our fellow men. *Worcester Ægis.*

Dr. Chervin of Paris, is now on a visit to this town for the purpose of obtaining the opinions of our medical men on the origin and nature of the Yellow Fever. He has, we understand, been prosecuting this inquiry for more than seven years at his own expense; and has visited, for this purpose, during that period, almost every place within the tropics, and every city in the United States. It gives us great pleasure to learn, that every where in our country, with one solitary exception, he has been treated with kindness and attention by the physicians; and that he has collected, by this means, a mass of the most interesting and important information, which he intends to give to the world on his return to Paris. It is to be hoped that the information which he will give to the world, may lessen the embarrassments to which our commerce is frequently subjected in Europe; and establish more correct and rational views of the nature and origin of this distressing pestilence. Every one must admire the zeal and perseverance of Dr. Chervin, and we sincerely hope that he will realize the most substantial reward from the publication of his work. *Repertory.*

Security of the Mails

The model of an Iron Sunken Bottom, or Chest, for the security of the Mail against robbery, has been recently invented. It is to compose a part of the flooring of the Coach, immediately under the feet of the passengers, to be firmly rivetted to the sills of the body, and composed of wrought iron. This chest is to contain a copper letter case with a sliding partition, in which the mail is to be deposited. The case is to be firmly secured by a bar with a lock on the inside, it is to be enclosed in the Iron Chest, the key of which is to be retained in the Post-Offices.

We understand, the model is much approved of by those who have seen it. It is intended to be applied to wagons and almost any other vehicle of conveyance. It is calculated to do away the use of leather bags, and will probably go into general use if adopted and approved of by the Post Master General. Mr. Imlay, who is now in town, is building two carriages on this construction at Salem. *Gaz.*

Statue of Washington.—The Statue of Washington, sculptured by the celebrated Italian artist, Canova, of Rome, has arrived at the capital of North Carolina; the first State that has evinced patriotism enough to erect a durable monument to the memory of the illustrious Father of this Republic.—It was received at Raleigh on the 24th ult. The Legislature of the State were in session, and the occasion was rendered more interesting by forming a procession to receive the statue, and move with it to the capitol. A salute of 24 rounds was fired, and an address delivered by the oldest Revolutionary Officer present, who planted the national flag in front. The editor of the Raleigh Star says the likeness is considered a good one, and the work surpasses the highest expectations that had been entertained. *N. Y. Com. Adv.*

Mrs. Holman, who has lately excited much attention in this town as a singer, has given to the Boston Female Asylum 100 dollars, as an expression of her gratitude for the friendly reception she has experienced in this place.

The receipts into the treasury of the American Education Society, during the month of December amounted to 2382 dollars 19 cts.

The land in the city of Washington belonging to the United States, is valued at 1,733,310. The United States own there 5150 building lots besides reservations

Judge Parris is elected Governor of Maine.—Votes for Judge P. 12887. Mr. Whitman 6811. Gen. Wingate 3879. Scattering 811. Daniel Rose, Esq. is cho sen President, and Wm. B. Sewall, Esq. Secretary for the Senate, and Benjamin Ames, Esq. Speaker, and James L. Child, Esq. Clerk of the House.

CURACOA, DEC. 13.—We have unexpected and official intelligence of the whole of the Spanish part of the Island of St. Domingo, having declared its independence of Old Spain on the 1st of this month, as it were by the unanimous voice of the people, not a single drop of blood having been spilled, nor any excess committed on the occasion. The act of the declaration of independence consists of 39 articles.

Removal.

The Office of the CHRISTIAN REGISTER, is removed from Congress-street, to the chambers over No. 47 MARLBOROUGH-STREET, CORNER of FRANKLIN-STREET, nearly opposite the Marlborough Hotel. Entrance the first door on Franklin-street.

Subscriptions are received at the Office, or at Cummings & Hilliard's, No. 1 Cornhill. Communications may be left at either of the above places, or with the editor, No. 3, Newbury-place. New subscribers who wish to file their papers, can be furnished with a regular series of the numbers from the commencement of the work.

ORDINATIONS.

Ordination.—The Rev. SAMUEL SPRING, son of the late Rev. Dr. Spring, of Newburyport, was ordained on Wednesday, 2d inst. as Pastor of the first Church in Abington, in compliance with the unanimous request both of the Church and Congregation. The services were as follows: Introductory Prayer, by Rev. Mr. Dwight; Sermon, by Rev. Mr. Dimmick; Ordaining Prayer, by Rev. Mr. Codman; Charge, by Rev. Mr. Thomas; Right Hand of Fellowship, by Rev. Mr. Huntington; Concluding Prayer, by Rev. Mr. Hitchcock.

Ordained.—At Woburn, on Tuesday the 1st day of January, the Rev. JOSEPH BENNETT, over the Congregational Church and Society in that place. The Rev. Mr. Codman, of Dorchester, offered the Introductory prayer; the Rev. Mr. Fay, of Charlestown, preached the Sermon; the Rev. Dr. Murdock, Professor in the Theological Seminary, Andover, offered the consecrating prayer; the Rev. Mr. Kellogg, of Framingham, gave the charge; the Rev. Mr. Green, of Reading, expressed the fellowship of the churches; the Rev. Mr. Coggin, of Tewksbury, addressed the people; and the Rev. Mr. Lawrence, of Tyngsborough, offered the concluding prayer.

Installed.—At South Kingston, R. I. on the 19th inst. Rev. OLIVER BROWN, as Pastor of the Presbyterian Church and Society in that place. Introductory prayer by Rev. Mr. Colman, of Tiverton. Sermon, installing prayer, and charge to the Pastor, by Rev. Dr. Austin, of Newport; Fellowship of the churches, by Rev. Mr. Mann, of Bristol. Address to the church and people by Rev. Mr. Colman. Concluding Prayer, by Rev. Mr. Mann.

MARRIED,

In this town, on Thursday evening last, by the Rev. Sharp, Mr. Edward Prescott, firm of Baxter & Prescott, to Miss Minah Jones, both of this town.

In Roxbury, on Sunday evening last, by the Rev. Dr. Porter, Hon. John Fisher, of Salem, to Mrs. Sarah S. Newell, of this town.

In Raynham, Mr. John Goldsborough, preceptor of Bristol Academy, to Miss Nancy Hull, daughter of Rev. S. Hull.

At Northborough, Mr. Justin Andrews, of Boston, to Miss Tamar Fassett.

In New-York city, Mr. James Cushing, of Roston, to Miss Fame King.

DIED,

In this town, on Tuesday, Mr. Andrew Phillips, aged 37—Mr. William Newell—Mrs. Fanny S. Godfrey, wife of Mr. Geo. Godfrey, aged 23—Elizabeth R. daughter of Mr. Thomas Carter, aged 17.

In Salem, Mr. Ebenezer Rand, aged 38—Mr. Alexander Lear, aged 50.

In Dorchester, on Sunday, Mrs. Elizabeth Tileston, aged 53; consort of Thomas T. Esq.—On Monday, Mr. Elisha Kilton, aged 57.

In Marblehead, Mr. Thomas Le Macters, aged 36.

In North-Bridgewater, on the 2d inst. Miss Abigail, daughter of widow Abigail Howard, aged 11.

In Concord, (Mass.) Mr. Stephen Payson, late of Roxbury, aged 78.

In Situate, R. I. James Aldrich, Esq. aged 74.

In Richmond, Va. Mrs. Sarah Bullard, consort of Mr. John Bullard, a native of Baston, aged 50.

In Northboro', Mr. Thomas Park aged 70.

At Havanna, Capt. Joseph Moody, of brig Atlas, of Kennebuck.

At St. Augustine, Dr. Micah Stow, formerly of Mass. aged 55.

At Portsmouth, Capt Nathaniel Melcher, aged 79.—Mrs. Fanny Shute, wife of Mr. John Shute.

At Haverhill, on Saturday last, James Duncan, Esq. aged 65.

At St. Thomas, Dec. 13, Mr. William L. Clarke, aged 18; youngest son of Mr. John C. of Boston.

Perished in attempting to cross the Green Mountain in Stratton, Vt. Thursday, 20th ult. Mrs. Lucy Blake, wife of Harrison G. Blake, of Salem, N. Y. aged 28 years.

The circumstances of her death were these. She, with her husband and a child, were on their way to visit their friends in New-Fane and Marlboro'. On ascending the mountain, the depth of the snow was so great as to impede their progress and render the horses unserviceable; when, as the last resort in the extreme distress, Mr. B. proceeded on foot to obtain assistance; but soon was overcome with cold and fatigue. She after making use of every means to prevent herself and babe from freezing, attempted to follow her husband—but soon sunk to rise no more; she previously however wrapped her child in what clothes she had, by which means its life was saved. In that condition they were found by the inhabitants, in season it is hoped, to save the life of the man. It is said the child suffered no material injury.—*Brattleborough Messenger.*

The number of deaths in Hartford during the year 1821 was 85.

The number in New-Haven during the same time was 118.

Clergyman's Almanack, for 1822.

JUST PUBLISHED by MUNROE & FRANCIS, No. 4, Cornhill, *The Clergyman's Almanack; or Astronomical Diary and Serious Monitor, for the year of our Lord and Saviour Jesus Christ*, 1822. Being the 2d after Bissextile or Leap-Year, and the Forty-sixth of the Independence of the United States.

Calculated for the Metropolis of Massachusetts, lat. 42 deg. 23 min. north; *but will serve for all the New-England States.* Oct. 19.

POETRY.

From the Edinburgh Magazine.

THE WIDOW'D MOTHER.

Beside her babe, who sweetly slept,
A widow'd mother sat and wept
O'er years of love gone by;
And as the sobs thick gathering came,
She murmur'd her dead husband's name,
Mid that sad lullaby.

Well might that lullaby be sad,
For not one single friend she had,
On this cold-hearted earth.
The sea will not give back its prey;—
And they were wrapt in foreign clay,
Who gave the orphan birth.

Steadfastly as a star doth look
Upon a little murmuring brook,—
She gaz'd upon the bosom
And fair brow of her sleeping son:—
"O merciful heaven! when I am gone,
"Thine is this earthly blossom!"

While thus she sat—a sun-beam broke
Into the room:—the babe awoke;
And from his cradle smil'd!
Ah me! what kindling smiles met there!
I know not whether was more fair,
The mother or her child!

With joy fresh sprung from short alarms,
The smiler stretch'd his rosy arms,
And to her bosom leapt:—
All tears at once were wip'd away;
And, said a face as bright as day,—
"Forgive me that I wept!"

Sufferings there are, from nature sprung,
Ear hath not heard, nor poet's tongue
May venture to declare:
But this, as Holy writ is sure;
"The griefs she bids us here endure,
"She can herself repair!"

MISCELLANY.

WOMEN OF PARIS.

The women of Paris, although they still enjoy no small share of influence, and are extremely active in political intrigue, live, nevertheless, in a state of wretched degradation. An exterior, and ceremonious homage is paid to them, but there no longer exists in their favour, that generous loyalty, and respectful gallantry of the heart, those feelings of tenderness and deference, which, while they humanize and exalt our own character, invest their objects with much real dignity, and power, and tend to produce the very combination of excellence, to which alone they are due. The spirit of chivalry, which led to the beautiful relations, in which the sexes now stand towards each other in England, and in this country, although the offspring of illusion in the first instance; contributed to realize that perfection in the female character, from the mere supposition of which, it originally sprung. It created an ambition in the sex to reach the ideal standard of virtue and refinement, which it introduced, and subjected them to a formidable censorship, in the fastidiousness of public opinion to which it gave rise.

No where did the chivalrous spirit flourish more than in France, until the period of the revolution.—And, although from a variety of causes, its beneficial influence over the female character, was less there than elsewhere; it tended to counteract the propensities of vice, and to give to social intercourse, an exterior at least, of decorum and elegance. It has now wholly disappeared from the fashionable world of Paris, and with it, all the beneficial effects I have enumerated. Women, living in a state of avowed concubinage, who do not even bear the names of those with whom they reside, are admitted freely into the higher circles, see the best of company at home, and receive from the other sex, as well as from their own, all the customary demonstrations of esteem and deference. They enjoy, in fact, the same degree of estimation, as their associates who live in legitimate wedlock, and who, indeed, are, for the most part, entitled to but little more.

Chastity, and even conjugal fidelity, are not classed among the necessary virtues, or the chief ornaments of the female character. Marriage, "the origin of all our relations, and the element of all moral obligations," is considered rather as a release from the bondage of decorum, than as an entrance upon the severest duties: rather as an occasion to give publicity to vice, than seclusion to virtue. I have said, "as a release from bondage;" because it is rather singular, that the restraints imposed upon girls, before marriage, are of the most rigid kind—such as to condemn them to total silence in mixed companies, and to preclude them from all familiar intercourse with the other sex:—whereas, after marriage, they enjoy unbounded freedom—a latitude of indulgence, that opens the door to the most frightful corruption. The matrimonial union is generally formed without any previous acquaintance between the parties, and not having that sacred, and awful character, which religion and opinion communicate to it, among us, can be, in such a case, but a slender tie, and a feeble restraint.

You may readily infer from the foregoing pages, that love, as a moral sentiment, of the purest delicacy, and of the highest order, is almost entirely unknown in the French capital. In the mind of a Parisian, who considers a woman as little better than a mere animal or automaton, it is no more than the coarsest sensuality, or a transitory impulse of sympathy. No where on earth, however, is so much said on the subject of the pure union of hearts. If we except the celebration of the virtues of the Imperial family, scarcely any thing is heard in the theatres, but the panegyric of sentimental attachment. Scarcely any other strain is sung, but "the sublimity of conjugal affection." *Walsh's Letters.*

ANCIENT CITY OF MEROE.

The English travellers, Mr. Waddington and Mr. Hanbury of Cambridge, are said to have discovered the ancient city Meroe, spoken of by Herodotus, lib. ii. ch. 29; by Diodorus Siculus, i. 33; by Strabo, xvii.; and by Josephus, ii. 10. From the three authors last mentioned, it appears that the city of Meroe was situated in an island formed by the Nile, the Astapus, and the Astaboras, (the Bah-rel-abiad, the Abawi, and the Tacazza.) It was anciently called Saba, which name was changed to that of Meroe by Cambyses, in honour of his wife or sister. The geographical situation of Meroe is thus described by Herodotus. After quitting the island of Tacpompso, and again reaching the bed of the Nile, "you will travel forty days by the side of that river, the stream being rendered unnavigable by rocks and sharp crags. After this land journey of forty days you again embark, and at the end of twelve days you will arrive at a great city, the name of which is Meroe. This is said to be the capital of the rest of the Ethiopians; the only gods that are worshipped there, are Jupiter and Bacchus." These travellers, it is added, are able to describe Dongola and Darshegga more minutely than has been done before, and to give an account of the Pasha's expedition against the Abyssinians, having joined his army. They have also discovered some interesting islands, with about thirty entire pyramids, and extensive ruins of temples, some of them exhibiting considerable skill, and others apparently of the highest antiquity. *Port. Journ.*

From the London Jewish Expositor.

JEWS IN POLAND.

The intelligence communicated by Dr. Pinkerton to the Committee during his late visit to England, was of a very interesting kind.

He pointed out on the map a district, comprehending Russian and Austrian Poland, and a part of Turkey, in which he said at least THREE MILLIONS of Jews were to be found.

Among these he declared there is an unusual spirit of inquiry upon the subject of Christianity, and a readiness to receive the New Testament which surpasses expectation. As he himself travelled through their towns, they would often exclaim, "Here comes the Bible man and he will give us Hebrew New Testaments."

In confirmation of this statement, he read an extract from a letter lately received by the Bible Society, from the Rev. Drs. Henderson and Patterson, who were at the time of writing it in the heart of this district.

They wrote that at "one place, where there were 16,000 Jews resident, they found a Bible Society in active operation, and who, said they, do you suppose were the most zealous supporters of it? THE JEWS. They further declared, that among an interesting colony of Karaite Jews there, they found the Hebrew Testament in general circulation, and that they spoke of it with the greatest respect: And they added, that wherever they came in those parts, their lodgings were actually *besieged* by Jews, who came asking for the Hebrew New Testament.

Under these encouraging circumstances, Dr. Pinkerton most affectionately and solemnly pressed upon the Committee the necessity of strenuously cultivating, under the divine blessing, this promising field. Circulate, said he, the New Testaments as widely as possible. Sow your seed plentifully, and send forth your labourers with earnest prayer for a blessing. Leave the result to God."

The following extract is from a work published in England, A. D. 1722, entitled—"*A Journey through England, in Familiar Letters, from a gentleman here to his friend abroad.*"

To show you, that there were some Glimpse of Reformation amongst some of the Learnedest of the Clergy, even before a legal Reformation? I will give you an Abstract of some Injunctions of a Bishop of *Worcester*, in a Visitation to his Clergy, in the same Manuscript, in the latter End of *Henry* the Seventh's Reign.

HUGH, *by the Goodness of God, Bishop of* Worcester, *wisheth to all his Brethren Curates, Grace, Mercy, Peace, and true Knowledge of God's Word, from God our Father, and the Lord Jesus Christ.*

"Forasmuch as in this my Visitation, I evidently perceive the Ignorance and Negligence of divers Curates in this Bishoprick to be intolerable, and not to be suffered; for thereby Idolatry, many Kinds of Superstitions, and other Enormities do reign: And I, willing your Reformation in most favourable manner, do heartily require you all, and every one of you, in God's Behalf, according as your Duty is, to obey me as God's Minister and the King's, in all my lawful and honest Commands.

"First, You shall every one of you provide your selves with the Holy Bible in *English* and *Latin;* or at least a New Testament, before the Feast and Nativity of our Lord next ensuing.

"That every one of you do read over a Chapter in *English* to your Parishioners every Day, comparing the *English* with the *Latin.*

"That every one of you have the Book, call'd, *The Institution of a Christian Man.*

"That you leave off your long Beads; for they hinder the fruitful Preaching of God's Ward.

"That you instruct from your Pulpits, the Children of the Parish to read *English*, that they may the better know how to pray in their Mother Tongue.

"That no Clergyman whatsoever do discourage any sage Person from reading good Books, either in *Latin* or *English*; but rather animate and encourage him in it.

"That every one of you, not only in Preaching and open Confirmation; but also in secret Confession, and making of Testaments, excite and stir up your Parishioners to the necessary Works of Mercy and Charity.

"That every one of you keep your Parishioners to Peace, Love, and Charity; so that none of you suffer the Sun to set upon their Wrath.

"That you suffer no Friars or Monks to preach in your Churches, under Pretence of Trental Quarter-Service, or otherways.

"That Preaching be never laid aside amongst you, under Pretence of Processions, and other less essential Ceremonies.

"That you do not admit any young Man or Woman to receive the Sacrament at the Altar, until that he or she openly in the Church, after Mass or Evening Song, do repeat in *English* the *Pater-Noster*, the Creed, and the Ten Commandments.

"That you, or none of you, command common People to fast upon the Even of obsolete Holidays."

This shows you, Sir, that the Reformation was very much at heart in the Secular Clergy of *England* before the legal Reformation began, altho' the Spirit of Popery was violently then kept up by the Regular Clergy. And *France* seems now to come into that same Spirit, which England was in then: For Cardinal *De Noailles*, Archbishop of Paris, and most of the Great Men of that Nation, seem to exclude the Regulars both from the Confession-Seats, and Pulpits in France. And if the Secular Clergy had that Encouragement which their Learning Deserves, there would be very little Difference betwixt the Church of *England* and that of *France;* and those lazy Drones in Monasteries, the Vermin of that Nation, be glad, for want of Encouragement, to come out of their Cells, and live like the rest of Mankind.

From the Christian Reformer.

The Causes of Doubting every Thing, and of Believing every Thing.

ALNWICK, SEPT. 15, 1820.

SIR,—A young gentleman of my acquaintance told me lately, that when Dr. Stock became a trinitarian, and when the doctor's conversion to orthodoxy made a great noise about Bristol, he was employed in examining the merits of Unitarianism. Thinking that unitarianism was the truth, he was disposed to embrace it; but dreading the resentment of his friends, and fearing that the light which burst upon his mind might be nothing but error, the agitation of his soul was tremendous and indescribable. Hearing of Dr. Stock's change of sentiments, and hoping the doctor could afford him some information, he hastened to his house, stated his situation, and implored his assistance. The doctor acted with great politeness and marked attention; but my friend soon found that the doctor's faith in orthodoxy did not rest upon rational evidence, but upon certain feelings and impulses. My friend not being disposed to rest his faith upon a foundation so slender and changeable, reasoned a considerable time with the doctor, who, at last, rose from his chair, tapped the inquisitive youth upon the shoulder in a familiar manner, and said, "My dear young friend, if you proceed to examine all subjects before you believe them, you will go on till you doubt every thing." To this my friend replied, "Pardon me, Sir, if I say, if you proceed to believe all doctrines without examination, you will go on till you believe every thing," and so ended the interview. I should like to know, through the medium of the Reformer, whether of the two was the nearer the truth.

WILLIAM PROBERT.

Extract from Mr. Webster's Discourse, delivered at Plymouth, December 22, 1820; in Commemoration of the first settlement of New-England.

PRESIDENT ADAMS.

There is yet among the living, a most distinguished and venerable name, a descendant of the pilgrims; one who has been attended through life by a great and fortunate genius: a man illustrious by his own great merits, and favoured of heaven in the long continuation of his years. The time when the English orator was thus speaking of America, preceded, but by a few days, the actual opening of the Revolutionary drama at Lexington. He to whom I have alluded, then at the age of forty, was among the most zealous and able defenders of the violated rights of his country. He seemed already to have filled a full measure of public service, and attained an honourable fame. The moment was full of difficulty and danger, and big with events of immeasurable importance. The country was on the very brink of a civil war; of which no man could foretel the duration or the result. Something more than a courageous hope, or characteristic ardour, would have been necessary to impress the glorious prospect on his belief; if, at that moment, before the sound of the first shock of actual war had reached his ears, some attendant spirit had opened to him the vision of the future; if it had said to him, "The blow is struck, and America is severed from England for ever!" if it had informed him, that he himself, the next annual revolution of the sun, should put his hand to the great Instrument of Independence, and write his name where all nations should behold it, and all time should not efface it; that ere long he himself should maintain the interest and represent the sovereignty of the new-born country, in the proudest courts of Europe; that he should one day exercise her supreme magistracy; that he should yet live to behold ten millions of fellow-citizens, paying him the homage of their deepest gratitude and kindest affections; that he should see distinguished talent and high public trust resting where his name rested; that he should even see with his own unclouded eyes the close of the second century of New-England, who had begun life almost with its commencement, and lived through nearly half the whole history of his country; and that on the morning of this auspicious day, he should be found in the political councils of his native State, revising, by the light of experience, that system of government, which forty years before, he had assisted to frame and establish; and great and happy as he should then behold his country, there should be nothing in prospect to cloud the scene; nothing to check the ardour of that confident and patriotick hope, which should glow in his bosom to the end of his long protracted and happy life.

ECCLESIASTICAL HISTORY OF MAINE.

A volume has lately been published in Portsmouth, N. H. entitled *Sketches of the Ecclesiastical History of the State of Maine, by Jonathan Greenleaf, Pastor of a Church in Wells,* pages 369.

It contains thirty-one chapters, giving an account of the establishment and present state of the several churches and religious societies in that state in a chronological order. Twenty-two chapters are devoted to the Congregationalists, and one to each of the following denominations, Episcopalians, Roman-Catholics, Calvinistic-Baptists, Quakers, German-Lutherans, Presbyterians, Freewill-Baptists, Methodists, and the Christian-Society—or as we believe them to be—Unitarian Baptists.

It appears that there are at present 131 Congregational churches in Maine; 62 of which have no settled minister: 161 churches of Calvinistic-Baptists: 35 societies of Friends or Quakers: 27 circuits of Methodists, comprising 6[illegible] members, and employing 102 Preachers. The Christian Society employ 18 ordained Elders and have 23 churches. *Ports. Jour.*

ANECDOTE OF THE REV. GEORGE HERBERT.

Attending the private music meeting at Salisbury, he one day saw a poor man, with a poor horse, who had fallen under his load. They were both in distress, and needed present help; which Mr. Herbert perceiving, put off his canonical coat, and helped the poor man to unload, and after to load his horse. The man blessed him for it; and he blessed the poor man. Like the good Samaritan, he gave him money to refresh both himself and his horse; and told him that if he loved himself, he should be merciful to his beast. Coming to his musical friends at Salisbury, they began to wonder that he came into company so soiled and discomposed. When he told them the occasion, one of the company said that he had disparaged himself by so dirty an employ. He replied, that the thoughts of what he had done, would prove music to him at midnight; and that the omission of it would have upbraided, and made discord in his conscience, whenever he should pass by that place; for if I be bound to pray for all that be in distress, I am sure I am bound, so far as it is in my power to practice what I pray for. And though I do not wish for the like occasion every day; yet let me tell you, I would not willingly pass one day of my life, without comforting a sad soul, or showing mercy. And I praise God for this occasion. And now let us tune our instruments.

Mr. Brooks' Address.

JUST published, and for sale by *J. W. Burditt*, Court-st. and by Messrs. *Cummings & Hilliard*, No. 1, Cornhill, "*An* ADDRESS delivered before the *Hingham Peace Society*, Dec. 6, 1821, by CHARLES BROOKS, minister of the third church in Hingham."
Dec. 28.

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Nov. 16.

Massachusetts Charitable Mechanic Association.

APPLICATIONS to the COMMITTEE OF RELIEF of the Massachusetts Charitable Mechanic Association, will be attended to by *John Cotton, Oliver Johonnot, Daniel Messinger, Benjamin Clark, Isaac Harris, and Jonathan Harrington*, Committee.
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